

Added to the specifically anti-Christian agitation was the danger from the widespread banditry. Missionaries, being and supposedly rich, were believed to be valuable for ransom. Scores of them were captured and many lost their lives.

Then, too, while in the Occident support for Roman Catholic missions was increasing, that in the United States for Protestant missions fell off. For a variety of reasons, beginning about 1924 a marked decline in giving cut the incomes of most of the major American Protestant mission boards. The incomes of Protestant missionary societies in the rest of the world remained about stationary, and so did not make up for the loss in American contributions. The world-wide financial depression which began in 1929 brought further losses in gifts. This meant that while Protestant missions were under heavy fire in China, their support from the Occident was suffering. The combination proved serious. Accurate figures are lacking, but it is certain that the growth of Protestantism in numbers of communicants decidedly slowed down after 1924 and in many places experienced an actual decline. Nor did the Roman Catholic community show so large a rate of increase as in the immediately preceding years.

In some respects, however, the persecutions and trials of the years after 1924 stimulated Christianity to throw out deeper roots into Chinese soil. It became unmistakably obvious that if the faith were to survive in the intensely nationalistic China of the day it must become more Chinese in sympathy and leadership, Rome took pains to show itself friendly to Chinese patriotism. After May 30th, 1925, group after group of Protestant missionaries and board after board came out in favor of

removing from
the treaties the clauses guaranteeing toleration
for missionaries
and Christianity, and some expressed themselves
as opposed to
extraterritoriality and foreign control of the tariff.
Moreover,
partly because of the nationalistic wave,
Protestants rapidly
pushed Chinese into positions of leadership,
electing several Chinese
bishops, placing Chinese at the head of their
colleges and
universities, and in many other ways seeking to
transfer control
to them. Roman Catholics redoubled their efforts
to train a Chinese
clergy, and in 1926, at Rome, the Pope
consecrated six Chinese
priests to the episcopate—the first since the
sole previous
appointment in the seventeenth century. Within
the next four